appetites and passions of bis nature to excess, and in an irregular way, and lie meets with some cheek, (it may be a feeble one,) warning him at the time, and followed by reproach ; something which, if it does not proclaim aloud, at least whispers in accents loud enough to be heard, that he is doing wrong. Unable, it may be, to stem the strong current of the evil passions, this conscience is among them like a breaker in the midst of the stream, which, if it does not stop the torrent, at least announces its own existence and its purpose by the agitation which it produces.

Now, the conscience Is a ready and powerful means of suggesting the idea of God to the mind. We believe that it is by it, rather than by any careful observation of nature, material or spiritual, that mankind have their thoughts directed to God. It is not so much by what, he sees around him, as by what he feels within, that man is led to believe in a ruler of the world A conscience speaking as one having authority, and in behalf of God, is the monitor by which lie is reminded most frequently and emphatically of his Governor and his Judge.

It seems to be possible to build, upon the very fact of the existence of the conscience, a.n auxiliary argument in favour of the being of God. The existence} of flu; law in the heart seems to imply the existence of a lawgiver.

Whatever may be thought of this, it is certain that the conscience affords evidence that God, proven on other grounds to exist, must approve of moral excellence. Wo are constrained to believe that he, who planted the conscience in our bosoms, loves the virtue which it would lead us to love. We are forced to the conclusion, that he who stirred up these reproaches In our breasts, himself hates the wn which, they would lead us to hate. By the analogy of human design, we infer in the universe the operation of a mightier designer j and by the analogy of man's moral sentiments, we conclude that the

Creator of the universe is possessed of those moral qualities by which he is not only the maker and sustniner of all things, but their righteous Governor and their Juclgo.

Now, such Rcein to be the four natural sources from which the human mi ml* derives its idea of the Divine Buinf.* Viewed

* In fact., thcydca, of God in commonly first suggested by pamitH or giwrdiana, who, again, mayjmvo derived it from triuliliori or revelation. Bui wlu'n th« miml begins to think for Usu'lf, it finds evidence and illustration in the way we havn pointed out. !fhe Scriptures declare, that Home knowledge of God can he drrivrd